

other motives came into play; but queen of a Catholic Scotland she hoped and schemed to be. If she had not formally adhered to the Catholic League that was to carry the counter-Reformation to victory, she was nevertheless bent on a Catholic restoration when the time should come. If she could help it, the last word on this question had not been spoken by the Convention of 1560. The battle was, in fact, still to be fought which should decide the issue as between Protestantism and Romanism as far as Scotland was concerned. In Scotland, as in France and the Netherlands, compromise was as yet, and for long years to come, but a hollow subterfuge of scheming bigots and politicians who never meant to keep their word. If Mary had been sincere in her profession of tolerance, she would have been among the few most enlightened personages of her age. Unfortunately, toleration had not been taught at Paris, where she had been educated, and it certainly was not taught at Rome, to which she looked as to the loadstar of her faith.

The ascendancy of her Italian secretary, Riccio, who had displaced Moray as her chief counsellor, was regarded by the Protestants as a menace to their faith, and, even though they had no proof that the Italian adventurer was an emissary of the pope, the foreign correspondence of the queen and her agents contain evidence enough of her determination "to establish and reform the kingdom under the Christian religion, and join other Christian princes with that end." With that end both Pius V. and Philip II. sent her each 20,000 crowns, with assurances of more to come !

Meanwhile she succeeded by her skilfully worded proclamations in cutting the ground from under the feet of Moray, Glencairn, Argyll, Rothes, and other recalcitrant Protestant lords, who determined to risk an appeal to the sword. The dissension in the Protestant ranks over the policy of the last four years, the adherence to Darnley of men like Morton and Ruthven from considerations of family interest, the scruples of Elizabeth to support men in rebellion against their sovereign, though she had shown no such scruple in the case of the Huguenots, and, not least, the spirit and resource of the plucky young queen,—all contributed to their speedy discomfiture. Mary rode out of Edinburgh, pistol in hand, west-